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ces droits. Ici ce sont les *Pilgrim fathers*, qui vont emporter ces droits précieux, imprescriptibles, sur les côtes d'Amérique. Là c'est Roger Williams, qui faisant pendant à Rousseau, écrit enfin ces droits dans le pacte fondamental de la cité nouvelle, baptisée du beau nom: Providence. Tandis qu'au bas du tableau, juste au-dessous de Calvin, sur le bureau de l'assemblée nationale, que le Réformateur semble à ce moment présider, Lafayette dépose solennellement le projet de Déclaration des droits de l'homme de 1789, projet qu'il vient de rapporter d'Amérique, lui, le Français Lafayette, ramenant en France l'idée du Français, chassé de France deux siècles avant, Calvin.

Et toutes ces scènes, et toutes ces visions, à gauche d'un passé qui s'en va (et je ne nie pas tout rayon lumineux), à droite d'un avenir qui s'approche (et je ne conteste pas toute ombre néfaste), me rempliraient cependant d'une joie et d'une espérance sans mélange, si, à l'abri même du bureau de l'assemblée nationale, je ne voyais un mauvais Génie, tenant en main les chartes de Droit américaines, puritaines, genevoises, évangéliques, et biffant l'un après l'autre tous les termes religieux, et effaçant l'une après l'autre toutes les traces d'origine biblique, de telle sorte que la célèbre Déclaration des Droits de l'homme, originairement conçue par des croyants, devient peu à peu la Déclaration des droits de l'homme mise en pratique par des non-croyants. Les mots restent; l'esprit change.

Calvin regarde le mauvais Génie avec des yeux terribles d'indignation. Le mauvais Génie regarde Calvin avec le sourire d'une ironie diabolique.

Et tandis que le tableau s'évanouit, je comprends certains reproches adressés à l'individualisme révolutionnaire. Mais Calvin en est innocent.¹

CHARLES BORGEAUD.

A History of Japan during the Century of Early Foreign Intercourse (1542-1651). By JAMES MURDOCH, M.A., in collaboration with ISOH YAMAGATA. (Tokio, Japan; Kobe, Japan: Chronicle Office. 1903. Pp. viii, 743.)

THIS book has been written on Japanese soil by one who, using a half-dozen languages, after reading long in the great libraries of Europe, and after years of research and critical comparison of native and foreign authorities, has completed a great work, which will doubtless help handsomely in stimulating the Japanese to produce something like real history. The bulk of what is called history by the Japanese, who indeed make this department the first in their literature, is for the most part dry annals or imaginative or partizan presentations of certain phases of the national story. What Europeans are most eager to know is very apt to be left out, as being of little importance, while for anything like history before the fifth century we have our choice between a vacuum and a rather luxuriant mythology that yet awaits a critical explorer. Mr. James Murdoch, a teacher during many years in southern Japan, begins his portly volume with an introductory chapter which contains, with an outline of chronology from the seventh century, a very luminous account with a running commentary. We are then brought to that moment

¹ *L'Art et le Sentiment dans l'Œuvre de Calvin*, Société genevoise d'édition, Geneva, 1902.

when the empire of Japan was mostly "a weltering chaos of warring feudal atoms" and when Europeans first visited the crescent line of islands. The first visitor, however, was not the traditional Mendez Pinto of the copyists, though he was very early on Japanese soil. To the initial coming of the Portuguese, various dates from 1534 to 1545 have been assigned, that of 1542 being generally accepted as the correct one by the missionaries subsequently in Japan. It was in the same year that Iyeyasu, who was to give the whole of the country a government under which it should be at peace for two centuries and a half, first saw the light.

The Japanese have lived under three systems of feudalism. The first, the rude one, before a fixed capital was chosen, under which one-ninth of the soil was held for the mikado and eight-ninths for the chiefs and the people. The second, or Kamakura period, began to develop in 1192 under duarchy, when the regents made office hereditary in their own nominees. The third began its course when Yedo was made the seat of government, and duarchy and feudalism received their consummate elaboration. It was at the breaking up or toward the end of each of these three systems, in the sixth, twelfth, and sixteenth centuries, that the three great waves of civilization from the west rolled in upon Japan—the first from China through Korea, the second from Europe through Portugal and Spain, and the third, after Perry's time, from Christendom chiefly through the English-speaking peoples. The second series of western influences, beginning in 1542 and lasting roughly for a century, gave Japan a mighty development, which has never wholly ceased. These influences, together with those steadily poured in upon the Japanese intellect from the Dutch, increasing in volume and potency until the revolution of 1868, show that the Japanese were never in any strict sense a "hermit nation", but were receiving forces that have enabled them to be what they are in this year of their grapple with Russia.

Mr. Murdoch's pages show that the Japanese were then the same eager people with a passion for borrowing and imitation, but, as they are now, with power to adapt to their own uses what they adopted. In most of the books heretofore written on this "Christian century", we have what is in the main an ecclesiastical story with much about martyrs and confessors. In Mr. Murdoch's hands it is vastly more. Though he seems to trouble himself very little about "the economic interpretation of history", we find that the coming of the Portuguese wrought in Japanese statecraft and economical development mighty changes, which persist to the present time. Among these we notice the origin of the native gold and silver coinage, made to supply the needs of foreign trade. It was these outsiders who developed Japanese mining and ship-building. The Japanese were as eager then as now for instruction and for foreign trade. They adopted quickly every new invention and science, and were not at all inclined to be hermits. Indeed they patronized the foreign priests in order to bring in trade. The rulers wanted firearms, gunpowder, ships, and curious machines of all sorts even more than a new way of salvation.

This was the era of able men who came to the front, broke up the old traditions of appointment to office on account of birth or favor, and made merit display itself and receive its reward. In this century we have the three great unifiers of the nation, Nobunaga (1533-1582), who gave Buddhism almost its death-blow as a political force; Hideyoshi, or the Taiko (1536-1598), who humbled all the daimios to the exaltation of the mikado and then gave employment to an army, almost national in its spirit, by invading Korea; Iyeyasu (1542-1616), who carried out the Taiko's great plans, made a government that men of mediocrity could carry on, and gave Japan that long peace in which she has nourished her strength for twentieth-century enterprise.

Mr. Murdoch's proportion of text is about equal in space for each of these three heroes. He brings under review both the Dutch and English as well as the Portuguese and Spaniards, and shows vividly the clash and interplay of forces with abundant reference to original authorities, while every page reveals his power of analysis and his acquaintance with the elements of the theme. There are numerous maps, prepared by his Japanese assistant, and some of these, illustrating the feudal divisions of the empire, are exceedingly valuable and interesting. The author punctures many a bubble of tradition, showing that instead of the "two million" Christian converts there were never more than 300,000. Their quality for the most part may be easily imagined, when it is seen so clearly on these pages that the methods of conversion usually employed were those of political force, so congenial to men hailing from countries in which the Inquisition and the *auto de fe* were institutions. That Christianity in Japan was political, and that the Japanese, loving foreign trade as they did, refused to pay the price of the probable loss of political independence for it, is shown in the fact, vouched for by the Spanish missionaries themselves, that numerous Christians in the civil war at Osaka in 1615 had joined the rebel army. On their banners, besides the cross and the image of the Savior and patron saint of Spain, was the legend "the great protector of Spain". The king of Spain, who had had the Japanese coast surveyed, demanded half the output of the mines. No wonder then that Iyeyasu bolted the doors of the empire. As to the literary form of Mr. Murdoch's history, there is much to be desired. The use of slang and not a little undignified phraseology mars the sterling value of the matter. Although covering little more than a century of time in its scope, this volume will be exceedingly useful in correcting the multitudinous errors found in those books on Japanese history which, unlike Mr. Murdoch's, have been compiled from late deposits rather than from early sources.

W. E. GRIFFIS.

Champlain, the Founder of New France. By EDWIN ASA DIX, M.A., LL.B. [Historic Lives.] (New York: D. Appleton and Company. 1903. Pp. 246.)

SAMUEL DE CHAMPLAIN, founder and governor of New France, was one of the most interesting characters of his generation. Probably no